THOMAS
REV. JONATHAN THOMAS, SR
of Wilson County, N.C.

ORIGINAL
ON SHELF IN GENEALOGY ROOM

THE REVEREND JONATHAN TH
MOST DISTINGUISHED COLONI
OF THE PRESENT WILSON COUNTY

By Hugh Buckner Johnston

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One of the most notable Baptist ministers in eastern North Carolina, and perhaps the most widely known and respected citizen during the Colonial Period of that part of old Edgecombe County now embodied in Wilson County, was the Reverend Jonathan Thomas, Sr., son of the Reverend John Thomas, Sr., Esq., and wife Christenater Roberts.[1] He was born of predominantly Welsh stock in 1735, in the southeastern part of Isle of Wight County, Virginia, near the Nansemond County line, and arrived at the age of five years on Lower Tosneot Swamp in Edgecombe (now Wilson) County. In 1756 he married Mary Hilliard (1739-May 31, 1802), an orphaned daughter of Jeremiah Hilliard and wife Mourning Pope.[2] She had been reared by her step-father, Joseph Thomas, Esq., of Pigbasket Branch not far west of the Falls of Tar River.

Little is known of his early life, but he became well-educated for that day and was said to have possessed every natural gift. He made diligent use of Matthew Henry's six-volume An Exposition of The Old and New Testaments[3] and is also known to have collected an additional number of books for his modest library. No portrait of him has survived, but we know that he kept clean-shaven with the aid of two razors with hone and strop. When attending to his many ministerial appointments, he always wore a broad-brimmed black hat and a dark frock-suit, while carrying a large silver pocket-watch (something of a rarity in those days) and wearing a pair of silver buckles on his shoes.

Two personal friends, writing twenty-eight years after

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his death, characterized Elder Thomas in these words: "He was a man of talents, very affable in his address, and a great orator. He had the general esteem of the churches, and was revered by all men of character with whom he was acquainted. He was exceeding orthodox in his principles, and had a peculiar faculty for reconciling seeming contradictions in the scriptures; and on intricate passages of scripture, his judgment was thought exceeding good. In a word, he appeared a pious good Christian, a sensible zealous minister of the Gospel, and one who aimed at the peace and harmony of the Churches in general; Insomuch, that where discord or division were likely to take place in a Church, he was very careful to endeavor to reconcile them again; and he very often proved successful in his attempts."[4]

He was also a man of considerable spirit and varied interests, if we may judge from his possession of a sword, a shotgun, a pair of fine hunting dogs, a stable of seven horses, and three saddles including two side-saddles for his wife and daughters. The importance of saddle-horses to the pioneers can scarcely be comprehended today without remembering that most of the roads of that early period were scarcely more than paths through the woods and were practically impassable in bad weather for any sort of wheeled vehicle larger than a cart.

Since Tosneot Meeting House stood just north of the little mill-pond near his home, in the middle of his plantation of five hundred ten acres, he was involved in a great deal of entertaining of visiting ministers and laymen. This required considerable household equipment as well as a large and steady supply of victuals. We can feel assured that the estimable Reverend Morgan Edwards of Rhode Island was entertained here upon the occasion of his visit through this part of North Carolina in the year 1772, when he was collecting materials towards his proposed history of the Baptist denomination in America.

The Reverend Thomas's will of January 17[5] and inventory of April 17, 1775,[6] offer us detailed information on his household arrangements. The furniture consisted of seven feather beds with bedsteads and covers, a pine table, two walnut tables, a writing desk, two chests, and eighteen chairs. The dining was assisted by twenty-six pewter plates, two cases of knives and forks, sixteen spoons, six dishes, a pair of hand-cellars containing ten bottles, and a decanter. A more delicate touch was afforded for the ladies by a set of Chinese teaware in the pale blue willow pattern. We must presume the presence of several tumblers or mugs in the house, but most of the drinking was probably done with gourd dippers from an oaken bucket at the house or the well.

Other items in the Thomas home were a slate for the children to write on, an inkstand, a candlemold, a looking glass, a box-iron and heater, six basins, two pocketbooks, and thirty pounds in English money. Two hooks and skillets, a gridiron, three pots, a frying pan, a griddle, two stone butter pots, four stone jugs, two meal sifters, a sugar chest, shovel and tongs, three tubs, two piggins, a loom, four sleys, three linen wheels, two woolen wheels, and three pairs of cards were probably in a separate kitchen and utility building.

The farming equipment included a cart and a pair of wheels, grindstone, six plowhoes, five weeding hoes, one heavier hoe, one broad axe, three narrow axes, a pair of iron wedges, a parcel of carpenter's tools, a barrel of lime, a hogshead of lime, a parcel of lumber, and twenty-three barrels and hogsheads. The livestock consisted of eight sows with pigs, one hundred other hogs, thirteen sheep near the house and some others out on stock, six cattle, six yearlings, six cows, twenty geese, and three hives of honeybees. The slaves [redacted] Dick and James assisted with the farm work, while one's wife named Phyllis assisted the womenfolk with the house and kitchen chores.

The records of the Edgecombe County Inferior Court[7] contain an occasional mention of the presence or the involvement of the Reverend Jonathan Thomas in secular or neighborhood activities. On December 24, 1761, he and his older brother John were ordered "to lay off a road from William Godwin's Bridge on Tosneott Swamp into Dew's Road near Dew's Mill." On October 25, 1764, his two slaves were ordered to assist in the neighborhood roadwork. And on May 28, 1768, he and his father and brother John were the "Commission to agree with proper persons to repair the Bridge on Tosneot at William Godwin's." (This is today the Herring Avenue Bridge over Toisnot Swamp.)

On September 24, 1759, the Reverend John Thomas, Sr., gave to his son Jonathan Thomas "the Plantation whereon he now lives Scituate lying & being on the north side of Tosnot Swamp containing by Estimation two hundred Acres of Land it being Part of two Tracts to be the same more or less (Except one acre for the use of a Meeting House for the Babtices whereon the Meeting house now stands)" north of Tosneot Swamp and east of Buck Branch.[8] Then on January 1, 1762, Jonathan was granted by the Earl of Granville for £0.10.0 sterling money 460 acres of "vacant land" lying between himself and the Conner-Meade line as well as east and north of the other Thomas holdings.[9] On January 24, 1763, he sold to his brother John for £5 Proclamation Money the 150 acres from this Patent lying west of Buck Branch and as far as Stevens's Branch.[10]

Both Jonathan Thomas and his wife Mary became members of the Tosneot Baptist Church at its organization in 1756 and were active participants in its reorganization on September 7, 1758, and in the following December he was ordained to the ministry by the Reverend George Graham and the Reverend John Moore, Sr.[11] Although he assisted his father in the pastorship of the Tosneot congregation, and even replaced him nominally on September 12, 1772,[12] he spent a good part of his spare time in traveling and preaching as far away as southeastern Virginia and northeastern South Carolina. It was not an easy life because traveling was done by horseback, the scattered population had made little impression on the virgin forests, and the larger streams did not always have available bridges or ferries after periods of heavy rainfall.

It is also interesting to note that, prior to the time of the American Revolution, religious toleration was not [illegible] practiced universally by the Colonial authorities, since many of the wealthiest and most influential citizens were members of the Church of England. Consequently, in order to protect his journeys against possible intimidation or even physical molestation, the Reverend Thomas appealed to the Edgecombe County Court under the British Act of Toleration and secured the following legal license to exercise his ministerial gifts (only one other of this type appears to have been recorded in Colonial North Carolina) under date of September 24, 1761:

"Jonathan Thomas, Nonconformist Preacher, produced an ordination in writing and signed by George Graham and John Moore, the Pastors of the Baptists, ordaining and appointing him to go forth and preach the Gospel according to the tenet of that Church, and he thereupon took the oath of allegiance and subscribed to the test appointed to that purpose."[13]

On October 15, 1759, he assisted the Reverend Thomas Pope and Stephen Hollingsworth in constituting the Baptist Church on Great Cohara Swamp in Sampson (then Duplin) County, and in 1766 he laid the foundation of a congregation that became in 1776 the Flat Swamp Baptist Church in Martin County. In 1767 he and the Reverend George Graham ordained Joshua Herring who thereupon became the pastor of the Bear Creek (or Neuse) Baptist Church in Dobbs (now Lenoir) County.[14] On June 20, 1767, while on a preaching trip in Johnston County, he was asked to witness a deed of Joseph Bridgers to John Saunders.[15] ¶ On August 5, 1769, he represented Tosneot Baptist Church at the preliminary session of the proposed Baptist Association as held at the Kehukee Meeting House in Halifax County and, although younger and less experienced that most of the ministers present, was on November 6 the first elected by them to hold the office of Moderator at their first formal session. This outstanding honor was conferred upon him again at the sessions of August 6, 1770, September 14, 1772, and August 6, 1774,[16] the last preceding by several months his untimely death.

On August 5, 1771, the Reverend Jonathan Thomas, John Meglamre, and James Abington were delegated by the Kehukee Baptist Association "to attend at the Seperate Baptist Association in Virginia" in Louisa County on September 28, and to report on November 16 to their home Association in session at the Reedy Creek (Lower Fishing Creek) Baptist Church in Bute (now Warren) County.[17] On November 18, 1771, "Jonathan Thomas motioned that the Association for the future begin & business proceeded to, on the Saturday [in order] that the Communion on the Sabbath may be Better attended on. It is Unanimously agreed on."[18] (The transaction of all Church business on Saturday has been observed by the Primitive Baptists from that time to the present day.)

The Reverend James Abington, pastor of the Sandy Run Baptist Church in Bertie County, died in early February of 1772, and his funeral sermon was preached by the Reverend Thomas, as had been particularly requested by the deceased minister during his last illness, from the fourth chapter of Second Timothy, verses seven and eight.[19] On May 2, 1772, the Reverend Thomas assisted Elders Morgan Edwards, John Moore, and John Meglamre in ordaining William Burgess as the new pastor of the Kehukee Baptist Church. On September 26, 1772, Elders John Meglamre and Jonathan Thomas represented the Kehukee Baptist Association at the Separate Baptist Association held at Waller's Meeting House in Spotsylvania County, Virginia.

From as early as September 12, 1772, until the day of his son's death, the Reverend John Thomas, Sr., Esq., appears to have insisted that Jonathan bear the title of Pastor of the Tosneot Baptist Church. On September 17, 1772, the Kehukee Baptist Association in session at the Kehukee Meeting House, being desirous of gaining the approbation and good-will of North Carolina's Royal Governor, appointed a Committee consisting of Jonathan Thomas, John Thomas, Sr., Henry Abbot, William Burgess, William Horn, and Elisha Battle, Sr., to proceed to the so-called "Palace" at New Bern with the following complimentary Address:[20]

> To his Excellency Josiah Martin Esq^{r}. Governor and Commander in Chief of the Province of North Carolina.
>
> The Humble Address of all the Ministers and Elders of the Baptist Society who associate Annually in Hallifax County, in the Province aforesaid in Behalf of themselves and many hundreds of their Brethren. May it please your Excellency.
>
> It is with unfeigned pleasure we acknowledge the Happiness with which we are Blessed in Common with the other Inhabitants of this province under your Administration of Government; But we

> Beg leave in a more particular manner, to Express our greatfull Sentiments of the protection we Injoy in Exercise of our Religious and Civil Liberties: for which it is our Duty and shall be our Constant Endeavour, to Distinguish our Selves as Loyal Subjects to our most gracious Sovereign, and usefull Members of Society. We hope this Address will not be Considered for a Customary Complement, But a tribute of Acknowledgment due to your Merit, from the Experience we have had of your publick Conduct. It is our prayer to the Almighty, that as he has placed you in a most Distinguished Station, he would Eminently guide and Direct you in all your Actions, and Bless you with prosperity here, and Everlasting Happiness hereafter.
>
> Signed at our Association in Hallifax County, Sep.^{r} 17, 1772.
>
> JONATHAN THOMAS Moderator.
> ELISHA BATTLE Clerk.

In the year 1772, the Reverend Lemuel Burkitt was traveling alone from Suffolk and stopped for the night at Ballard's Bridge about twelve miles north of Edenton. His heart had been made melancholy by the physical and spiritual desolation of the region, and this feeling was intensified when his host's son of nine or ten years brought out a pack of cards and challenged the whole crowd to a game. An angel appeared to Burkitt in a dream that night and showed him a map of the roads leading from Suffolk to Edenton, to Great Bridge, and to the head of Perquimans River. The angel told him that the Gospel had never been preached there, and gave this command: "Call for Elder Jonathan Thomas or Elder [Jeremiah] Dargan, and make appointments, and offer to preach the gospel to these people twice in each place; and if they refuse, you shall be clear from their blood."[21] This labor was carried to a successful conclusion soon afterward, even as the angel had directed.

On August 2, 1773, Elders Jonathan Thomas and Lemuel Burkitt were appointed by the Kehukee Association "to Draw a Letter by way of Admonition to be sent to those Churches that omitted Sending the Association an acct. of their States and Standing." And in November Jonathan Thomas assisted the Reverend John Moore, Sr., in the reorganization of the Sandy Run Baptist Church (pastorless since the death of Elder Abington) and the installation of the Reverend Lemuel Burkitt as its new pastor.

This same Church was, in December of 1774, the scene of the last sermon preached by the Reverend Thomas, which was based on the fourteenth chapter of St. Luke, the twenty-third verse: "Compel them to come in, that My house may be filled." A large crowd had gathered as usual to hear him preach, and as he developed his theme with irresistable eloquence, saying "My Master has sent me to compel you to come in, and you need not begin to make excuse, for no excuse can be received, nor denial taken," we are reliably informed in the words of pastor Burkitt himself that there were "few in the congregation but what were in floods of tears, and many cried out loudly."[22]

Already suffering from a severe cold, the Reverend Thomas hastened home to his family and soon gave evidence of the fatal complications that removed him untimely from the scene of his earthly labors. He died on January 31, 1775, and was buried in the Tosneot Baptist Churchyard. During the last years of his life, it was recorded, "he appeared to be more zealous, and more constantly employed in traveling and preaching," and truly did the distinguished Baptist historian Burkitt recall that "the memorable Jonathan was an instrument in the hand of God for the gathering of this Church in its various branches."[23] Perhaps it was fortunate that he did not live to suffer the privations and difficulties of the Revolutionary

War period, or to witness the great split among the Baptists of the Kehukee Association at the Falls of Tar River Church on October 21, 1775, but he would surely have been pleased to know that the next meeting of the "Regulars" was at his own "Tosnehot Church" under the pastorship of his father on August 24, 1776.[24]

By the terms of his will signed on January 17, 1775,[25] and witnessed by John Thomas, Sr., Theophilus Thomas, and Lisha Spive, Jonathan Thomas named his brother John and his wife Mary as executors, she to enjoy during her widowhood the use of two slaves and the plantation, with the provision that his son Jonathan would receive the lower half when he became of age and, after his mother's death, "the upper part of my land lying on Buck Branch beginning at the mouth of the Meeting House Branch & so up the Branch to the road, then down the road to my back line." Each of the seven named daughters received a feather bed, bedstead, and furnishings for the same, plus £5 in Proclamation Money. It was not until November 25, 1794, that James Barnes, Dempsey Barnes, and Charles Coleman were appointed by the Edgecombe County Court to make the final division of the Jonathan Thomas estate "among all his children on his daughter Mourning arriving to lawful age."[26]

Mary Hilliard Thomas, according to family tradition, experienced a visit from a detachment of Colonel Banastre Tarleton's Dragoons in the first week of May in the year 1781. Lord Charles Cornwallis and the main body of the British Army were moving northward in leisurely marches along the main road between the Neuse and Roanoke Rivers, being preceded by his Cavalry whose small scouting parties checked adjacent roads for supplies and for possible information of hostile movements on the part of the local Patriots. Her livestock and most of the surplus food and articles of particular value had already been concealed in the woods bordering Tosneot

Swamp, but it was still terrifying for a widow with daughters of varying ages to be approached by enemy troops.

However, she greeted them at the gate beside the road with the best composure that she could muster and asked the slaves to bring a barrel of apple brandy from the cellar so that the men could refresh themselves while they were resting and asking questions. The leader of this group must have been a gentleman as well as an officer, because he gave explicit orders that nothing at all should be molested, and also thanked her warmly for her courtesy and hospitality after the men had sampled tho brandy, filled their canteens, and prepared to resume their ride towards Virginia.[27]

Mary Thomas appears to have managed the plantation very well after her husband's death. During the Revolutionary War period, David Perkins, Sheriff of Pitt County, is recorded as having paid her £3.0.0 plus interest of £1.5.0 for unspecified supplies.[28] The Hillsborough Treasury Office, through Bradford & Branch, allowed her £5.9.4 in specie money through "Etheldred Philips Sheriff of Edgecomb County"; the original Voucher given to her was dated February 6, 1782, and endorsed by said Philips as well as the unexplained "Ben: Amason to W. D."[29] Another Bradford & Branch Voucher of the same date and Halifax Military District was allowed to her for £3.0.0 in specie and endorsed by William Drake.[30]

On May 28, 1782, Mary Thomas's slaves (her total was eight by the time of the Federal Census of 1790[31]) were ordered by the Edgecombe County Court to work the public road between her home and Tosneot Swamp. On February 11, 1785, the hands of the Widow Thomas, Jonathan Tartt, and twenty-one others were directed "to lay off" a considerable stretch of road under Overseer Theophilus Thomas, Esq., from "Tosneot Bridge by the Meeting House, crossing the White Oak at or near Theophilus Thomas's." On November 19, 1785, the hands of Ephraim Barnes, Nathan Tartt, and Mary Thomas were instructed to "open the new Road lead^{g} across the White Oak swamp near Theophilus Thomas's, beginning at the Road near the Meeting House and to work thro' the s^{d} White Oak Swamp." On August 10, 1786, the hands of Elnathan Tartt, Mary Thomas, and seven others were made responsible for work on "the new road from White Oak Swamp to the old road near the meeting House."[32]

Mary (M) Thomas made her only deed in Edgecombe County on December 7, 1797, selling the ownership after her death of the girl Jiney for £100 to Mourning Wilkinson of Pitt County, witnessed by Jacob and Millicent Horn and Zachariah Hart.[33] After remaining a widow for twenty-seven years and losing her only son and one daughter, she made her will on May 29 and it was probated on August 24, 1802, naming sons-in-law and executors John Dew and William Wilkinson, and witnessed by John Horn, Jacob Horn, and Edward (P) Pitman.[34] The complete Inventory of her estate does not appear to have been preserved and recorded independently, although it was presented to the Edgecombe County Court on March 2, 1803.

According to her will, the debts of her recently deceased son Jonathan Thomas were to be paid, and grandson Hilliard was to have the brandy-still and worm, grandson Jonathan the whipsaw and crosscut saw, grandson Eason the desk, walnut table, and six chairs with persimmonwood frames, granddaughter Nancy a feather bed, stead, and furnishings, and granddaughter Polly the safe, sugar canister, and tea kettle. Daughters Elizabeth Barnes and Christenater Simms each received a horse and one-third of the corn, hogs, and cattle.

Daughter Polly Brantley received a slave and granddaughter Molly Brantley a feather bed and furnishings, as did daughter Charity Watkins and granddaughter Molly Watkins. Daughter Sally Dew received a sorrel mare, feather bed and furnishings, flatiron, three pewter plates, basin, and a third of the corn, hogs, and cattle, while granddaughter Polly Dew was to get a pine chest. Daughter Mourning Wilkinson was to have a feather bed and furnishings, large iron pot, pothooks, potrack, metal spice mortar, flax hackle, glass canister, large pewter dish, pewter basin, and three plates.

The deceased daughter Theresa Rountree (1761-1792) was not mentioned in the will, but her six children received the following bequests: (1) Elizabeth: pewter basin, dish, platos, and a cloth loom and its gear; (2) Theresa: flax wheel and pewter basin; (3) Sally: woolen wheel with an iron axletree, pair of cotton cards, and a boxiron and heater; (4) Willie [Wiley] Rountree: $150 in cash to share with his brother and all his sisters, including (5) Polly [who had married Stephen Tomlinson in 1800]; and (6) Lewis: a sorrel colt.

On September 15, 1802, when executor John Dew exposed to public sale the unbequeathed personal property of Mary Thomas, there were still one hundred ten single or combined items sold for a total of £82.14.8 to the following twenty-seven purchasers: Dempsey Barnes 1, James Barnes 3, John Barnes 3, Mourning Barnes 1, Samuel Davis 1, John Dew 35, Benjamin Dickinson 1, David Dickinson 1, John Eason 1, Creighton Eidson 1, Mary Fountain 1, Jacob Horn 14, John Horn 2, Thomas Horn 2, Henry Lee 7, Eli Mercer 5, David Mosely 4, Ezekiel Philips 1, John Pickering 7, Edward Pitman 1, Thomas Sheppard 1, Uriah Smith 2, Enos Tartt 1, Elizabeth Thomas 1, Lewis Todd 7, William Wilkinson 5, and Daniel Wood 1.

The more personal things consisted of a pocket book, 19½ yards of homespun cloth, pair of Poppet (i. e., Puppet) heads, pair of silver shoe buckles, gourd of shot, pair of scissors, and a slate. The household furnishings included three bedsteads with cords and mattresses, old case with two bottles, chair frame, three chairs, looking glass, rug, and table. The only foodstuffs were a bottle of sweet oil, parcel of peas, jug of molasses, nine pounds of sugar, two barrels of brandy, five lots of pork, 117 pounds of bacon, two barrels of pork, and three gourds of hog's lard.

The kitchen and dining room items still on hand were two tin baking pans, basket, bell, butter pot, candlemold, two pairs of cotton cards, cream pot, decanter, tin dipper, lot of earthenware, pair of firedogs, fleshfork, frying pan, funnel, griddle, small jug, parcel of knives and forks, meal bag, tin measure, mug, pan handle, pewter paintpot, tin pepper box, eight earthen plates, pot and hooks, three spiders, six spoons, three tablecloths, two tea canisters, teapot, two towels, two salt trays, three vials, washing tub, stand of soap, water pail, lot of woodenware, and a woolen wheel.

The tools and other farming materials stored around the barn and outhouses were five cider barrels, parcel of old cider casks, four brandy barrels, dubbing adze, large bell, bridle, cart and wheels, carting gear, currycomb, two cutters, gimlet, grindstone, hammer, two flake hoes, grubbing hoe, three weeding hoes, two lots of old iron, old lock, lot of old lumber, piggin, pair of sheepshears, shovel, sickle, pair of steelyards, lot of tools, and an iron wedge. There were also three barrels of corn, two lots of cotton, three lots of flax, six sides and one remnant of leather, and eight top stacks (of corn fodder).

The final accounting of the estate of the late Mary Thomas of Edgecombe County was rendered by her son-in-law and executor John Dew on February 26, 1806, and indicated that he had collected from sales and other sources a total of Ƚ188.11.4. After subtracting the total disbursements of Ƚ120.3.0, including Ƚ1.0.0 for the "making of one coffin," and another Ƚ1.0.0 as the "expenses for her funeral charges," he had been left with a net balance of Ƚ68.8.4 for the final division among her eight lawful heirs.[36]

At the present day the location of the prosperous and popular homeplace of the Reverend Jonathan Thomas is a ploughed field that slopes gradually to the small restored pond where uncounted baptisms by immersion were performed before the church was relocated in 1803 in what would become many years afterward the City of Wilson. Across the pond and adjoining the small intervening field that was occupied in its wooded state until 1713 by some Tuscarora Indians, the original graveyard where Jonathan and Mary Thomas and a great many of their descendants were buried in long-vanished graves now lies in the edge of a wood, nor is there any surviving evidence of the old Colonial Period road that once separated it from the original 1757-1802 site of ancient Tosneot Baptist Church.[37]

Sic transit gloria mundi!

FOOTNOTES

1 Morgan Edwards, "Materials Towards a History of The Baptists in The Province of North Carolina. MDCCLXXII." edited by Dr. George W. Paschal, [redacted] *The North Carolina Historical Review* (1930), VII, 379. The original Ms. belongs to The American Baptist Historical Society.

2 John Bennett Boddie, *Historical Southern Families* (Honolulu, Hawaii, 1965), IX, 94; J. Byron Hilliard, Ms. "History of The Hilliard Family" (Rocky Mount, N. C.).

3 The first two volumes of this work (Edinburgh, MDCCLXVII) are [redacted] in the library of the present writer.

4 Lemuel Burkitt and Jesse Read, *A Concise History of The Kehukee Baptist Association* (Halifax, N. C., 1803), 38-39.

5 Edgecombe County, Will Book A, Wills, 233.

6 Edgecombe County, Will Book A, Inventories, 66.

7 The original Edgecombe County Court Minutes are in The North Carolina Department of Archives, Raleigh, N. C.

8 Edgecombe County, Deed Book 00, 34.

9 North Carolina Land Grant Office, Patent Book 11, 281; Edgecombe County, Deed Book 6, 256.

10 Edgecombe County, Deed Book 1, 437; the witnesses were John Thomas, Sr., Christenater Thomas, and Theophilus Thomas.

11 Joseph Biggs, *A Concise History of The Kehukee Baptist Association* (Tarborough, N. C., 1834), 33.

12 *James Sprunt Historical Monograph, No. 5* (Chapel Hill, N. C., 1904). The [redacted] ledger containing the original "Minutes of The Kehukee Baptist Association" is today in the Manuscript Collection of The Tennessee Historical Society, Nashville, Tennessee.

13 The Edgecombe County Court Minutes.

14 Edwards, "Materials Towards a History of The Baptists in The Province of North Carolina," 382.

15 Johnston County, Deed Book E1, 225.

16 Dr. George W. Paschal, *History of North Carolina Baptists* (Raleigh, N. C., 1930), I, 420, 422.

17 Robert B. Semple, *A History of The Rise and Progress of The Baptists in Virginia* (Richmond, Virginia, 1894), 349-350.

18 The original "Minutes of The Kehukee Baptist Association," 8.

19 Henry L. Burkitt, Revisor, *A Concise History of The Kehukee Baptist Association* (Philadelphia, 1850), 302.

20 The original "Minutes of The Kehukee Baptist Association," 10-11; Paschal, *History of North Carolina Baptists*, I, 423-424.

21 Paschal, *History of North Carolina Baptists*, I, 433-434.

22 Henry Burkitt, *A Concise History of The Kehukee Baptist Association*, 39.

23 Cushing B. and Sylvester Hassell, *History of The Church of God* (Middletown, New York, 1886), 553; Burkitt and Read, *A Concise History of The Kehukee Baptist Association*, 291.

24 The original "Minutes of The Kehukee Baptist Association," 17.

25 Edgecombe County, Will Book A, p. 233. This will was probated on April 19, 1775.

26 The Edgecombe County Court Minutes.

27 This story, without the introductory details derived from historical research, was narrated to the writer in the 1920's by the late George Washington Thomas, Esq., (September 21, 1866--October 7, 1945).

28 "North Carolina Revolutionary Army Accounts," VIII, 2, 1, in The North Carolina Department of Archives.

29 "North Carolina Revolutionary Army Accounts," IX, 90, 1; original Voucher No. 5139.

30 Original Voucher No. 5122.

31 *Heads of Families at The First Census of The United States, Taken in The Year 1790*: *North Carolina* (Washington, D. C., 1908), 57.

32 The Edgecombe County Court Minutes.

33 Edgecombe County, Deed Book 10, 47.

34 Edgecombe County, Will Book D, 148.

35 Edgecombe County, "Inventories & Accounts of Sales, 1804-1807," 304-307; C.R.037.514.12, in The North Carolina Department of Archives.

36 The North Carolina Department of Archives, C.R.037.514.12, 325-326. The children of Jonathan and Mary Thomas as proven by their wills were (1) Elizabeth b. 1757 m. James (?) Barnes, (2) Christenater b. 1759 m. Benjamin Simms, (3) Theresa b. 1761 m. Moses Rountree, (4) Mary "Polly" b. 1763 m. Malachi Brantley, (5) Sarah "Sally" b. 1765 m. John Dew; (6) Charity b. 1767 m. Mitchel (?) Watkins, (7) Jonathan b. 1769 m. Elizabeth Eason, and (8) Mourning b. December 28, 1773, m. William Wilkinson.

37 The Tosneot Baptist Church site and graveyard were inherited in 1958 by the children of the late Ruth Thomas Johnston (October 2, 1892--December 27, 1945) of Wilson, N. C.

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